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# THE KOREA MISSION FIELD



THE UNION EVANGELISTIC HALL.

SEE PAGE 347.

SEOUL

KOREA

# THE KOREA MISSION FIELD

## A MONTHLY MAGAZINE.

**PUBLISHED AT SEOUL** in the interest of all the Evangelical Missions in Korea.

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# THE KOREA MISSION FIELD

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## EDITORIAL PAGES.

### Two Appreciations.

Mrs. Rosetta Sherwood Hall, M.D. on October 15th completed her twenty-fifth year of medical service in behalf of the womanhood of Korea. Dr. Hall has also wrought for the welfare of the Blind and Deaf of this Eastern land. It is pleasant indeed to see that her noble efforts have been abundantly fruitful as is evidenced by two Appreciations which we print in this number, one by Mr. Yamagata which appeared in a recent issue of *The Seoul Press* of which he is the editor, and another translated from a Korean paper "*The Seoul Daily News*." Yet another, from her fellow missionary workers may be expected in our next issue.

It gives us further satisfaction to record that "The Seoul Industrial Exhibition" (held from Sept. 11th to Oct. 31st) awarded a silver medal to Dr. Hall for the excellence of the work done by the inmates of the institution conducted by her for the Blind and Deaf of Korea, as attested by an exhibit placed in the Exhibition. Further still, Dr. Hall was invited to call at the Governor's on Nov. 1st and receive three silver cups,—in recognition of meritorious medical services to Korean women for the past twenty-five years. All of this must be deeply gratifying to our beloved associate and fellow-worker, to whom we offer most hearty congratulations and express the hope that she may do it again under riper and improved conditions, and with correspondingly larger fruitage.

### The Industrial Exhibition.

The Exposition at Seoul which began on the 11th of September was very creditable indeed and well calculated to serve the laudable ends proposed,—the instruction and stimulation in material enterprise of all visitors, the promotion of fellowship through more intimate acquaintance of all classes of the people with one another and of respect for the government, as demonstrably interested in the development of its citizens in every department, including religion.

Admissions mounted, some days, as high as twenty thousand, including dwellers from remote corners of the Peninsula, who never had seen a trolley car nor an electric light, to the missionary school children from Pyeng Yang who attended in a body and spent several days, under competent leadership, inspecting and studying the diversified exhibits.

Not the least of the exhibits was the presentation of the Gospel, by day and by night, within and about the Evangelistic Tabernacle, through preaching, personal work and the sale of the Scriptures and tracts. Thousands signed as choosers of Christ and when followed up later in their homes, through correspondence, many were found to be really



standing fast, so that untold good has doubtless been accomplished. The promoters of the Exposition certainly deserve the grateful congratulations of all well wishers of Korea.

Of all the festivals of earth, Christmas is unique in its vital and all-comprehending interest and in the overwhelming joy with which it floods our world! Any child's birth, the World over, should be of vital interest, a restorer of hope and a bringer of joy; what then should be the joy of our World at the advent of the World's Savior "from every ill can happen?" Well, it does respond with a joy that is contagious even beyond the realms of Christendom! The Christmas appeal is to all ages, classes and nations regardless of race, color or previous condition of servitude, and in the mighty response there is a predominance of little children, "for of such is the kingdom of heaven;" and is it not greatly true that in the Christmas tide we all, for the time, become little children, and so have our citizenship in heaven?

It seemed fitting therefore that we should compare notes of joyous hilarity for our mutual information and inspiration and also that our friends at home might learn that, "though sundered far," we yet do, and how we do the Christmas role.

The strength of this annual world movement is well demonstrated in that in this world-war-time it is able to shut the cannon's mouth; to say "peace, be still" and to be obeyed, because this year the German ship laden with Christmas toys to be sold to the children of America was allowed freely to pass. We have but to adequately increase the Christmas truth and wars will cease. There will be peace on Earth because there will be "good will toward men." God speed the day when thus "A little child shall lead them."

## THE CHURCH MILITANT,—WAR AGAINST WAR.

### VI.

"HE WAS BORN OF THE VIRGIN MARY." Apostle's Creed.

"He was born of the Virgin Mary" is a Christmas fact of the first dimension! Not a few ask, "How do you know that Jesus Christ was thus born and what difference does it make whether He was or was not? The interrogator is entitled to an answer.

I once heard an eminent Christian philosopher affirm, "Christianity asks nobody to believe anything which, all things considered, it is not more reasonable to credit than to discredit." We believe in the Virgin Birth as a fact, first of all, because it is affirmed, as such, by the Bible; especially by the Gospels according to Matthew and Luke. There the records stand which must be believed unless they are invalidated. Again, the fact of such birth is affirmed by the Apostles' Creed which reaches back into the second century and may be said to be the banner under which the weak and persecuted Christian disciples increased in numbers and influence, relatively surpassing any achievements of



a later date. That credal statement holds an honorable place unless reasons are forthcoming for its annulment! Yet again, the oft quoted declaration of Napoleon I "Caesar, Charlemagne and myself have founded empires upon force and where are they? Jesus Christ founded an empire upon love and to-day there are millions who would willingly die for Him; I know men, I know what it is possible for men to achieve and I tell you that Jesus Christ was more than a man." But if He was more than man, must he not have had a supernatural generation?

The objectors to the Virgin Birth assure us "It was impossible because miracles and the supernatural are unbelievable being not included in the experience of the people of to-day." But *are they not included?* The most convincing argument to most vital Christians is the mighty change wrought in them, amounting to a new creation, at their first clear vision of Jesus, whereat all things in the earth and the heavens, including God, became, to them, new, amounting to a demonstration of the supernatural dignity of one who could produce such transformation. We are learnedly told that the ethics and principles of Jesus embrace all the good in other religions and much more. It, alone will work, in an all-around way, for the cure of the woes of the human race. To this we respond that principles in themselves have no lifting or inspiring power. The world has always possessed more truth than it was able or willing to live up to. The great distinguishing characteristic of Christianity is not its perfect ethical code; if that were all, we could well have done without it. Christianity brings power!

"All power in earth and in heaven," even the same power  
 What power? that raised Jesus Christ from the dead,—“for the Kingdom of heaven is like a grain of mustard-seed” for whose growth and development, when it is willing to be buried alive, all the powers in the earth and the heavens are enlisted. The Christian is a branch, Christ is his vine and the Father is the husbandman,—thus is his life hidden with Christ in God. “I in them and thou in me that they may be made perfect in one.”

A striking recent illustration of this is seen in the published statement of Rev. B. Fay Mills explaining “Why I returned to the church of my fathers.” He says that he became discouraged with the ineffectiveness of the churches and therefore swung loose, if haply he might find a better way to upbuild our race. After long search for a touchstone to regulate humanity he believed he had discovered it in the words “Is it loving?” only to find that love, as an isolated principle, is as dead and inert as anything else. He also declared that the awful war in Europe, to his mind, argued mightily for the need of an adequate dynamic which alone is supplied by the Gospel. Christianity is not a principle but a *person*, even the Christ. Principles are but the harness in which men born from above shall work. If written principles would suffice then every orphan might be supplied with a fit guardian, every hungry man with food and every sinner with salvation. The most striking feature of the New Testament Gospels is the egoism of the Lord Jesus. All the way through it is “I,” “I,” “I am the bread of life.” “I am



the way, the truth and the life." "Come unto me." Obey my words and ye shall *know* the truth and rejoice in freedom! Some years ago I said to a young missionary of Korea who had studied in Germany, "Well, what was their method of teaching and what was there in it for you?" He replied "As a beginning to becoming one of their disciples one has to forswear all belief in the possibility of miracles because they are declared unscientific, so that really there was nothing in it for me." Well, is not such teaching a sufficient explanation of the "confusion worse confounded" which now obtains in Europe? They have plenty of ethics but little religion; abundance of principles but penury of power. They say "Lord, Lord," but do not the things that Christ commands. One of our greatest Americans recently said, referring to the frightful European war, "The trouble is that men have believed in Jesus but they will not believe Jesus Himself."

Finally, we have only to take a sufficiently broad view to perceive that the "Virgin Birth" is really scientific, *i.e.* analogous to Nature's settled method of "climbing the golden stairs." The fact is that not a single "missing link" has ever been discovered. That they never existed seems reasonably demonstrated by the fact that out of dead matter no life, so far as any one knows, has ever been evolved, except as life outside of the dead matter was first implanted within it. Likewise the lowest forms of plant life have never, by natural processes, developed into an animal; nor anywhere has an animal been discovered developing into a man. Now, as six thousand years ago, the size of the lowest man's brain is double that of the highest ape. If man ever came from the ape it was scientifically possible only through an added higher increment from outside of ape nature. We therefore must conclude that to believe that from a race where "all have sinned and come short of the glory of God" the sinless and perfect man was produced by natural generation,—is altogether irrational and unscientific. Thus we are irresistibly constrained to believe that "He was born of the Virgin Mary."

## PROGRESS FROM THE ANNUAL REPORT, 1914-1915.

J. S. GALE.

How can I better preface this report than by a reference to the rapid changes that mark the world in which we live.

I. Years ago the passing visitor was mistified at seeing the possession of all things apparently in the hands of girls, girls carrying loads on their backs, girls pulling horses along at the end of a halter string, girls racing about playing tag in a free and easy way, vulgar girls singing at the tops of their voices the quavering notes of the Orient. These were girls for the long queue down the back and hair parted in the middle unmistakeably said so. Now however, these very ones have metamorphosed into boys and modern young men, many of them wear-



ing Western trousers with side pockets, a collar and a necktie with a flashy pin, pointed shoes, a belt, a watch fob and a walking stick. The fact of the matter is they were never girls at all, but only boys. It was a mistake on the part of the Westerner.

II. Another change: In ancient days this girl-like boy stood modestly before his senior, hands joined in front, eyes down, voice well modulated, while profoundly respectful words would pour forth from his inner being seemingly without end. So much for the boy. The old man, on the other hand would sit like an Indian Rajah or King Nebuchadnezzar, and roar forth his sentiments till earth and sea resounded. Truly this has changed, and the lad who has lost not only his queue of hair, but the gentle girl-soul as well, has no time now to bother with ceremony and sits while Nebuchadnezzar with a wan and wasted look in his eye regards him with fear, and wonders what the end will be. For weal or for woe the social fabric has turned clean upside down.

III. In olden days medicine men and astrologers walked the earth and worked their cures by 'eye of newt and thow of frog'. To-day they take your temperature with a clinical thermometer, look at your tongue to see how it fares, suggest Fletcherizing, rest cure, Sorai Beach, or sleeping in the open air. Stocks in 'adder's fork and blind worm's sting' have gone with a slump, and vendors of all such medicines have come to a period in their history, threadbare and hollow cheeked.

IV. When the writer first came to Korea most folks could drink water impregnated with all kinds of microbes and micro-organisms and be none the worse for it, be perfectly happy in fact. To-day the same Korean, eyes an open well, that is the receptacle for all the gutters of the neighbourhood, with fear, and begins to handle gingerly these ancient gossiping places of Rachel, Moses and the rest of them. He has the stuff boiled before he drinks it, and the very flies and cockroaches that used to be as canary birds to him, he regards askance as harbingers of evil.

V. When a man died in olden times there seemed to be no end of extravagant doings. He had an Irish wake performed over him and a Chinese Fourth of July. Ground experts rushed about to find a suitable place to bury him in while witches performed an Indian war-dance in order to clear his way to the eternal shades. It cost more money for an old man to die in those days, than it took for a family of little folks to live on, and so death was viewed with fear by all the living. To-day this world is simplified; the police take the name and address, and on receipt of one *yen* assign the deceased to a quiet corner of the general burying ground, magicians, astrologers and soothsayers having nothing to say about it.

VI. It was the writer's good fortune to cross this ancient peninsula by Korean pony about twenty-five times. As he looks back on this experience he thinks of the various animals he rode, their moods and how they reflected more or less the characteristics of the day in which they lived; how savagely each could bite the thing aimed at; how high they could jump over an imaginary stream of water; how suddenly lie down



and wait to be pulled up; how they could glide along the giddy edge of a precipice and not think of suiciding; of the long sleepy miles and how the soul would go nodding off into the region of Morpheus, to be suddenly jostled into consciousness by some irregularity on the part of the pony.

Now I travel in inland Korea and go by motor-car at the rate of 25 miles an hour. Instead of the humps, rocks and hillocks of ancient days, I find a sweet, long incline of road, where ricksha men go by at breakneck speed, as well as bicycles and motorcycles, yes when even the meditative cow, who has heard the echo of the automobile's whistle, and is caught by the spirit of the age, with uplifted tail, is vying with the best of them, and going at the rate of twenty miles an hour.

VII. A map that I bought twenty years ago had the world circling about Korea, and among the various kingdoms were, the Land of Three-Headed People, Kingdom of the Fire-Eaters, Fork-tongued Folk, One-eyed Cyclops, etc. To-day I carry a surveyed map with all the roads marked first class, second class, third class, the land elevations indicated, temples located, ground described. What a change, every foot of land that was once known as the Hermit Kingdom has been triangulated and surveyed and maps of it may be had at seven and a half *sen* a section.

To look into the eyes of nearly a thousand Orientals Sunday after Sunday, faces marked by the mysterious centuries through which East Asia has made its way, faces that have no special light for John Knox or Abraham Lincoln, but that shine before the fabled heroes of the East, from the genii who sit on the mountains to the Mother of the Moon, who, in her lunar palace, weaves the destiny of man and maid, and brings happy marriages to pass, to look into such faces and to feel that back of them Peter begins to have a place, and Mary of Magdala, and Daniel and Jonah, and all the long line of saints and angels, and to realize that little by little the Mother of the Moon, and Yo-wha who patched up the rended tatters of the sky, and Kings Moon and Moo, who talked with God, are all stepping down to give the one place of supreme honour and worship to Jesus of Nazareth is a very wonderful sight indeed.

Translation work occupies many hours of the day, and while one translates books like *Pilgrim's Progress* and the like, he is free to go ahead with a direct Korean equivalent not caring as to whether it is strictly literal, if only the thought is truly carried over. With the Bible it is different, he fears to depart from the words, and often is in danger of sacrificing the thought to them. Martin Luther did not however, but applied his direct and forceful method to the translation of the Scriptures. He did not translate his book from the original Hebrew and Greek but from the Vulgate, and when some criticized his renderings his answer was, "One must not, as some of these asses do, ask the letters of the Latin to speak German. That one must ask of the mother in her home, the children in the streets, the common man in the market. One must watch their lips to see how they speak and



thereby interpret. Then they will understand and perceive that one is talking German. So when Christ says, 'Ex abundantia cordis os loquitur' if I follow these fools they will confront me with the letters and thus translate. 'Out of the overflow of the heart the month speaketh' Overflow of the heart is no more German than overflow of the hours, or overflow of the bench. The mother in her home and the common man would say, 'What the heart is full of, that will the mouth utter.' This is good German speech which I have always striven after but not always hit upon."

As the East becomes more and more occupied by men who have a little knowledge of English, we are in danger of being flooded with word instead of thought translations.

A word translation that missed the thought once upon a time recalls to me the distressed face of a little missionary daughter. Her Grandma had come to live in her home, and she was deeply interested in gardening. The little daughter was the interpreter who stood between Grandma and the Korean coolie. Her distress was expressed thus; "Papa, I think Grandma's going crazy." "Dear me, what makes you think that?" "Well, to-day" said she, "the coolies were digging and when they had dug one bed of the garden Grandma told me to tell them that that that would answer. I asked what she meant and she said that what they had done would answer. I couldn't help it and so I told them that the bed they had just dug would reply." "Reply what" said they, "a piece of ground talk?" "I had to do what I was told but I think Grandma is going crazy." A little explanation cleared up the matter but the anxious face of the little girl has remained ever with me. It illustrates a translation that caught the word and missed the thought and left in its wake a variety of misunderstanding. Much of our Bible still needs to be overhauled to rid it of word translations that miss the thought.

When I want a change and rest I go to Korean Sunday School. The pupils sit on the floor, two or three hundred of them in all. They come in various kinds of garb and with evidences of mother earth written deep upon them. They have lived close to nature, and have marks of nature's fingertips around their necks, over their faces and across their little noses. Still the well dressed white fingered teacher from Miss Lewis' School seems to love them just as much as if they had been fresh laundered. A Western Sunday School Superintendent would have them all tumbled into a bath-tub, till their little souls would be permeated with the smell of soap, and dogs and companions would avoid them for a week after, the result being that they would never come to Sunday School again. That's not the way to do it. Better far the Oriental way, take them just as they are, and little by little they will metamorphose into such nice clean pupils as we see at our Middle Schools. I can almost tell now from the looks of their little necks how many months they have been registered as regular pupils. The fact is our Sunday School serves not only a purpose as Bible Teacher but also as a progressive clarifying system that is taken through a period of years with the result that those who take it remain clean ever after.



This is the year of expected furlough. Who would have thought that it would prove the year of the greatest war that the world has ever seen? Over the awful scenes witnessed in Europe to-day ghosts of Hannibal Alexander and Napoleon may well rise. When will the end come? I suppose when man's heart is right and God is ready. For the future of Europe as well as Asia we can only trust Him and go straight on.

## COMPLETION OF ADDRESS OF DR. GEORGE M. ROWLAND,

FRATERNAL DELEGATE FROM THE FEDERATED MISSIONS OF  
JAPAN TO THE FEDERAL COUNCIL OF MISSIONS IN KOREA, DELIVERED  
IN SEOUL, KOREA, SEPT. 1ST, 1915.

On the other hand can you learn anything from us? We do not set ourselves up to be your teachers. Certainly the present Fraternal Delegate would not set himself to instruct this body of men and women who have been so signally blessed in bringing the Gospel to these Korean people. But it may be that our history, even some of our mistakes and failures, may be not entirely without value to you here, by way of suggestion and warning.

We are somewhat older than you—excuse paternalism. We date from 1859. I too date from 1859. My one-time senior colleague of the American Board mission when he came to the East, came with a strong desire to put his life into Korea. I mean Doremus Scudder. He even made the trip over here and spied out the land. But the American Board then, as since then, was firm in its resolve to seek to have others evangelize Korea, not that it did not believe Korea needy and worthy the effort; but rather that the Board felt it had already in hand all the work it could do and do well. Thus for a quarter of a century you have escaped having me and my mission, as fellow workers in Korea. But now in the fulness of time, through improved means of communication, through political changes over which none of us had any control, through a general broadening of Christian sympathy, and through a growing desire for the co-ordination of all missionary effort, the Lord is bringing us close and ever closer together.

Let me then invite your attention to some points in the history of Christianity in Japan. First as to *independence* and *self-support*, our three largest bodies, Presbyterian, *Kumi-ai* (Congregational), and Methodist, have been planted. They have struck root in Japanese soil. They are no longer supported nor in any sense controlled from the West.

You are aware that the results of the labors of Presbyterian North, Presbyterian South, German Reformed, Dutch Reformed and other smaller missions have all been united into one *Nihon Kirisuto Kyokwai* which is the Presbyterian Church of Japan; and that Presbyterian Church



of Japan directs its own affairs and even advises and helps the missionaries of the four great missions out of whose labors it first had its birth.

You are aware that the results of the labors of Methodist Episcopal, Methodist South and Canadian Methodist Missions have all been united into one Japan Methodist Church which elects its own (Japanese) Bishop and pays his expenses; that this Japan Methodist Church is quite self-governing; and that when it appoints a missionary as presiding elder (*Bucho*) of a district, as it sometimes does, it appoints him because it wants the man though a missionary. There is no compulsion about it; and you are aware that the seventy or more self-supporting and independent local *Kumi-ai* churches have organized themselves into Local Conferences and into a National Council; and that they are as independent as are the Congregational churches of England or America. Christianity then has taken root in Japan.

*Activities.*—These three communions not only support themselves, and govern themselves, they are all reaching out according to their ability—or beyond their ability—to evangelize the world. All are working in Japan, in places beyond the reach of the local church, that is, all are doing home missionary work. All are engaged in work for Japanese outside Japan Proper—in China, Korea, America. The Japan Presbyterian Church once undertook a mission to the Chinese in China, which, however, I believe is now discontinued. Laterly, the *Kumi-ai* Body has begun work for Koreans, which, by virtue of differences of language and customs, is in a sense a foreign mission. Acclimated Christianity, then, is bearing fruit in Japan and abroad.

As these three bodies support themselves, govern themselves, and direct and support their own missionary operations, home and foreign, so do they also do their own thinking, and determine their own *symbols of faith* and *order*. In all these lines the influence of the American and European missionary is only advisory, never determining.

It may be the church of Japan has come too soon to its majority. There have been what seem to us errors of judgment by it in church government, in discipline, in evangelizing method, and in scripture interpretation. But we believe the great body of the Japanese church has grasped the essentials of the faith and is loyal to her living Head. And we hope that she will learn more rapidly and more surely by her own mistakes than by being kept too long under tutelage.

May there not be in store for the Korean church I wonder in the not distant future some such shaking and sifting as the Japanese church suffered two decades ago when numerical increase was arrested, when not a few swerved from the faith, and there was general readjustment of faith? If it should be so, we pray that you may be able to guard and lead your flocks in green pastures and beside still waters. If some should swerve, may you be able in faith, hope and love so to cling to them that even after many days they may be reclaimed to the one fold.

It will now be readily understood what a tremendous task the young church of Japan has undertaken. And in view of the magnitude of the undertaking it will be the easier to be charitable toward her in her



short comings and mistakes. We can all the more readily extend the fraternal and helping hand to her in her efforts to become a true pillar and ground of the truth, and to bring the Living Christ to the masses of her own nationals—those who are her nationals by birth, in Japan proper and those who are her own nationals by adoption, in Formosa, in Korea, and in Saghalin. We can also then join hands with her in the task which we of the West undertook only a hundred years ago, that of carrying the Gospel of Salvation to all these great Peoples of the East.

There is one other point in which the young church of Japan believes she has a mission. I refer to the contribution she believes that she and the rest of the East can make to the fuller interpretation of our common faith. As the Greek, interpreting the body of truth received from the apostles, in the light of his own philosophy and culture gave to the church something of theology; as the Roman with his genius for organization and law made his contribution; as the Teuton and the Anglo-Saxon have helped us to realize the power of salvation by faith and the social dynamic of the original body of truth; so Japan and the rest of the Orient with their venerable ethical teaching, and subtle mystic philosophy and soul, ought to make to the church catholic some contribution toward the full understanding of the Oriental Christ. The church in Korea will render its service also in this high and holy duty of interpreting and knowing the Savior of the whole world. So our brethren of Japan believe and so we believe. Then there will be one Lord, one faith, one baptism, one church in all the earth. And all we shall be brethren.

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## TWO NATIVE APPRECIATIONS OF THE CHARACTER AND LABORS

OF

MRS. ROSETTA SHERWOOD HALL, M.D.

ON THE TWENTY-FIFTH ANNIVERSARY OF HER MEDICAL  
WORK FOR KOREAN WOMEN.

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### THE JAPANESE EXPRESSION.

We are interested to learn that yesterday was the 25th anniversary of the medical work for Korean women by Dr. Rosetta S. Hall of Pyengyang. It was on the 10th of October, 1890, that this great friend and benefactress of the Korean people set foot on Korean soil at Fusan and thence taking steamer landed at Chemulpo on the 13th. On the 14th she travelled overland in the company of Dr. Gale to Seoul, entering Seoul through the West Gate late in the afternoon and the following day she took up her medical work for Korean women. Some time after she married the late Dr. Hall, who died in Korea while in harness. They had two children, a boy and a girl. The latter died and the boy,

Sherwood Hall, is studying medicine in an American college with the purpose of returning to Korea and succeeding to the work of his parents.

For many years past Dr. Rosetta S. Hall has been successfully managing a splendidly equipped hospital for women and has also been conducting the education of blind and deaf Korean children. During her twenty-five years' strenuous and faithful service, hundreds of thousands of Korean women and children have been relieved by her skill from pain and suffering, and thousands of them won over by her nobility and unselfishness of character, to Christ. There is no wonder that her name is held among a multitude of Koreans in great reverence and affection.

Dr. Hall still continues to work and that more strenuously than ever. Her friends and relatives in America have often urged her to return home for rest and a peaceful life. This noble American lady, whose husband died while working for the Korean people, however, is determined to follow his example. Separated from her only son by thousands of miles of seas and lands, she lives alone and continues to work cheerfully and devotedly for the people she loves so deeply. It must not be supposed, however, that her life in Korea is cheerless, for naturally enough she has a host of sincere admirers and friends, who are all only too willing to make her happy. Besides, we should think that the consciousness that she is doing her duty must keep her mind always happy. None can be unhappy, who are conscious of good work done and who are loved and respected.

Nevertheless her example should be a light to men and women working in Korea and having the welfare of the Korean people at heart, especially to young Japanese officials and teachers living in the interior. When they become home-sick and weary of their work, when they find their work difficult and are discouraged, let them think of the American lady, who has toiled for twenty-five years, the greater part of that time amidst great hardship and discomfort, and who is still courageous enough to continue to work. We are ashamed that, though there are many Japanese who have lived in Korea more than twenty-five years, there are few who can be compared to Dr. Hall. Many old Japanese residents have achieved success in the worldly sense of the word, but none have achieved such real success as Dr. Hall has done. We venture to hope, however, that the future will see many Japanese spending their lives for the good of their Korean brothers and sisters and becoming as good friends and benefactors of them as Dr. Hall of Pyongyang has shown herself to be. On the occasion of the twenty-fifth anniversary of her work, we sincerely wish her many more years of useful and self-sacrificing service.

*"Seoul Press."*

### THE KOREAN EXPRESSION.

More than twenty years ago the light of Christianity came into the Pyeng An Province through Dr. W. J. Hall who stayed there at that



time and zealously planned to evangelise that province and the city of Pyeng Yang; he laid the foundation in good deeds; he opened medical work and healed many sick people; knowing Korean customs, he thought it necessary to prepare a place where sick women could be treated by his wife who was a physician also. After several years the woman's Hospital was built up by the W.F.M.S. who yearly furnish the needed funds.

As for Dr. Mrs. Hall, as all the people know, she has deep charity,—when she is treating sick women, it is with kindness,—even very dirty diseases she cures without making the patient feel embarrassed. When needed for skin grafting, she has been known to cut these from her own limbs without saying “It hurts.” She has saved the lives of many women in difficult child-birth, and has trained many medical helpers during the past quarter of a century.

When His Majesty the former Emperor of Korea visited Pyeng Yang, he made an Imperial donation of two hundred *yen* to the Woman's Hospital in appreciation of the work of Dr. Mrs. Hall. At present all the Pyeng Yang people are talking of the great results of the work of this hospital.

Since the Hospital of extended Grace to Woman has shown deep charity for all, both men and women; Christians and non-Christians desire it to continue as before. Pyeng Yang women foretell it will be most sorrowful to part with Dr. Hall or to hear of closing the Woman's Hospital.

It has been said the women doctors in U.S.A. are insufficient therefore they will take Dr. Mrs. Hall to continue her saving work in the home-land, but Dr. Hall has a specially great relation with Pyeng Yang—her husband left her this work in Pyeng Yang and her daughter died there, and how can she leave that city? Pyeng Yang has become her native place. Without deep sorrow how shall she return to America leaving the Pyeng Yang mountains and rivers where she lost her dear husband and daughter?

*“Seoul Daily News.”*

## IMPRESSIONS OF THE INDUSTRIAL EXHIBITION.

This is the first time this country has seen anything of the kind, and the effect is sure to be marked. From all over the Thirteen Provinces the people come, singly and in excursion parties, and are brought face to face with what the present Century has to offer the people of Chosen.

I have yet to find a person who would say he had “done” the Exhibition thoroughly, and every time I visit it, I come away with a new store of information. The Live Stock display is disappointing to a Westerner, though doubtless it means a great deal to this country, with its dearth of cattle and hogs. Also, the motive of the Exhibition, “to

show the progress of the past five years " eliminates some of the standard industries of the country, or relegates them to a small space.

But the display of such progress, in the illustrated statistics that abound, is a great accomplishment. No one who has seen the little men that show, by their gradations in size, the number of passengers carried on the railroads each year, can ever forget them. So with all the exhibits of this character. The work of the School Children, and the work being done with funds from the Imperial Grant, are both worthy of more careful study than they usually seem to receive. The Red Cross Society's exhibit is most striking. There is no possibility of cataloguing all the thousands of exhibits, or even mentioning them by classes.

The Illumination, and night effects, are most striking, and must be a revelation to those who are not accustomed to the electric light. No visitor, of whatever nationality, but loves to linger beside the lotus pond and study the graceful proportions of the old Summer Palace, outlined in hundreds of lights, and reflected in the still water. The hours spent listening to the Prince Yi Household Band, as it gives really excellent concerts there, are a grateful memory.

But the greatest interest of the Exhibition is in the people it attracts from all over the land. Here is an Excursion Party, two by two, hurrying from one exhibit to another, with a few officials in uniform explaining it all as they go; there is a family group, babies and all, as interested in staring at the foreigners as in seeing the (other) sights. Young bloods strut along, swinging their canes, and showing that they know it all, and tired old men creep gladly to one of the benches, to rest and think, perhaps snatch a nap and dream of the folks at home.

They are all here to see, and most of them are getting more new impressions in an hour than they usually do in a month, spent in the placid routine of the home farm or little village. They are storing up memories that will be the basis of conversation for a decade. When the Spring vaccination time comes around, they can tell all about how the vaccine is prepared, for they have seen the whole thing in the Medical Exhibit. They have seen the light-houses, and the mechanically moved steamships on the big map. They have smelled the fish section (no one will ever forget that experience) and admired the little models that show the latest in irrigating projects. They have seen the power pump that makes a waterfall in the machinery building, and have marvelled over the new farming machinery and tools, so different from all they have ever tried, and yet, strange to say, so handy that one can do twice as much work in a day as with the old Korean hand-hoe. Some of them have bought trinkets and gifts for the ones at home, and all of them have new ideas seething in their brains, ideas that will be working out their fulfilment in the coming years. The crowd is the thing, here as everywhere. One longs to know what they are really thinking of it all, and wishes he could follow them home, and really understand them.

And just because the crowd is the thing, the Christians of the country and City are trying to reach them with the Gospel. The Government gave the use of the choicest site in the City, on the main road to the



Exposition Gate, close to the car-line. The building is ideal for its purpose, though, as one person said when it was just finished, "It looks more like a Moving Picture Place than a Place for Preaching." It is both, and it certainly attracts the crowd. From the time the Exhibition opens in the morning, till late at night, the volunteer workers are on hand, each denomination taking its turn. The band draws the passers-by, the workers go out and draw them in, Gospel sermons, short and to the point, are preached, and then the inquiry room is filled, and men come to a close grip with the problem of salvation.

Says a missionary who has been in the thick of the work "It has been the greatest hand-to-hand evangelistic opportunity I have seen in years. In spite of the noise and tumult in the building, with crowds going and coming, man after man that I have talked with has come at once to the most earnest consideration of the question of his own soul. Over 200 names were taken during one day, but the effect upon the Christians of the City goes far beyond what those numbers tell. There were about 15 men at my church Sunday who had given in their name at the Tabernacle. I do not know how many women came.

Two of the men with whom I talked in the Tabernacle are going home to establish churches in their own houses. One said he had attended church a couple of months in a Southern Province, but since coming to a non-Christian town, he had lapsed back. He will begin at once to hold services, with one intimate friend to help him. The other was a man of good family, from the far south. He said he had often met Preachers and Colporters, but they never stopped long enough to do any good (This is a sweeping statement, not to be taken too literally, Ed.) He said his house was the biggest in the town, and if a Helper or Pastor would come and stay there a week, he would let them use his house for a Church, and become a Christian himself. I wrote to the Missionary in charge of the district where he lives, to look after him at once." He says, in another part of the same letter "Many of the names we are getting are useless, but scores of them are the real thing, and just in so far as they are followed up, they will bring results."

So it goes, every day, and all day. The hall for preaching in Korean is larger than the one for preaching in Japanese, but the zeal of the workers in both is the same, the methods are the same, and so are the results. I am told that in Japan Proper it is not "good form" for workers to waylay people outside the door and lead them into the Chapel to hear the preaching. That is done all the time by the Japanese here, and they get a fine crowd, with most reverent attention.

The central section of the building is for the Moving Pictures, and though a small admission fee (two *sen*, equal to a cent, and about one-third what any other show in the City charges) is charged, the hall is well filled every evening, sometimes so packed that no more tickets can be sold. The pictures are Scriptures films, ably explained, and they certainly get the crowd. When at the end of the "Story of the Baby Jesus" the screen shows the Holy Family safely on the way to Egypt, and Herod foiled in his cruel design, the applause is as hearty as I ever heard in

any theater. Let us all be glad that the latest mechanical resources of the West can be used here in the East, and used to God's glory.

The best thing about it is to know that the men and women reached in the Tabernacle are from all over the Country. I suppose it is safe to say that some one from every County in this land has visited the Tabernacle, and I fancy that fully a third of the Missionaries and Pastors in the country will have sent to them some of the little cards that are signed by inquirers, so they can follow up what has been begun at the Exhibition.

E. W. KOONS.

## UNION EVANGELISTIC CAMPAIGN.

One of the greatest evangelistic campaigns in the history of the Korean Church was held in Seoul in connection with the Industrial Exhibition, which opened on September 11th, and continued until October 31st. It was hoped that funds could be obtained from the homeland for this purpose, but on account of war conditions they were not forthcoming. There were only two courses open; either to abandon the plan for a campaign, or else to raise the necessary funds on the field. It was estimated that 2,500 *yen* would be needed, and the committee decided to ask the Korean Church to raise 500 *yen*; the Japanese Church 500 *yen* and the Foreign Missionaries and friends 1,500 *yen*. At the close of the foreign service on June 27th, Dr. Underwood, the chairman of the Committee, made a stirring appeal, and practically the whole of the 1,500 *yen* was promised, in contributions of 25 *yen* each. This meant a good deal of personal self-denial on the part of the foreign missionaries, but it was felt to be an opportunity that must not be lost. Later a donation of \$300. came to hand from America.

**Building.** A picture of this is given on the cover. It is a wooden structure containing three separate meeting-halls. In the centre a cinematograph hall with accomodation for 500 people; on one side a hall for Korean services and on the other, one for Japanese. At the end of these halls are separate enquiry rooms for men and women. In the front of the building are two bookstalls; the Bible Societies have one, and the Korean Religious Tract Society the other. The sale of books has not been large, but it has given the visitors to Seoul an opportunity of seeing what books can be obtained. The building was erected by a Chinese contractor, and was his property when the campaign finished. For the use of it we paid him 1,200 *yen*. The site was the best that could be selected, situated at the end of the road leading to the Exhibition grounds. The Japanese Government very kindly granted the use of this site, free of all charge.

**Meetings.** Korean services were generally held continuously from 10 a.m. till 10 p.m. except at the hours when the cinematograph was running. A meeting was held each hour, at the close of which enquirers were invited into the enquiry rooms, and



the rest of the people left the hall. After a few minutes rest another meeting was commenced and a new congregation attracted. During the services a good deal of personal work was done, and throughout the day workers were outside the hall distributing tracts, and giving invitations to the meetings. During the Campaign 340,000 Distribution Fund Illustrated Tracts and 67,900 other tracts, supplied by the Korean Religious Tract Society, were distributed by voluntary workers.

The approximate attendance at the meetings held during the Campaign was 100,000. At the Korean services 73,500; at the Cinematograph 21,500, at the Japanese services 5,000. The majority of the meetings were counted and the remainder estimated on that basis. During the Campaign 11,627 names and addresses of enquirers were registered.

Responsibility for the meetings was divided among the different denominations working in Seoul:—The Methodist Episcopal Church, 13 days. Methodist Episcopal Church, South, 12 days. Presbyterian Church, 12 days. Salvation Army, 5 days. Congregationalists, 5 days. Oriental Missionary Society, 4 days. The colporteurs of the British and Foreign Bible Society took the meetings one day. Each denomination divided up the days among their different churches, and thus nearly every day brought new workers. Singing played an important part in the meetings—especially in attracting the crowd at the commencement—and in this the school-children did their part. It was not a time for long sermons; most of the addresses were short, thus enabling two or three to speak in each meeting.

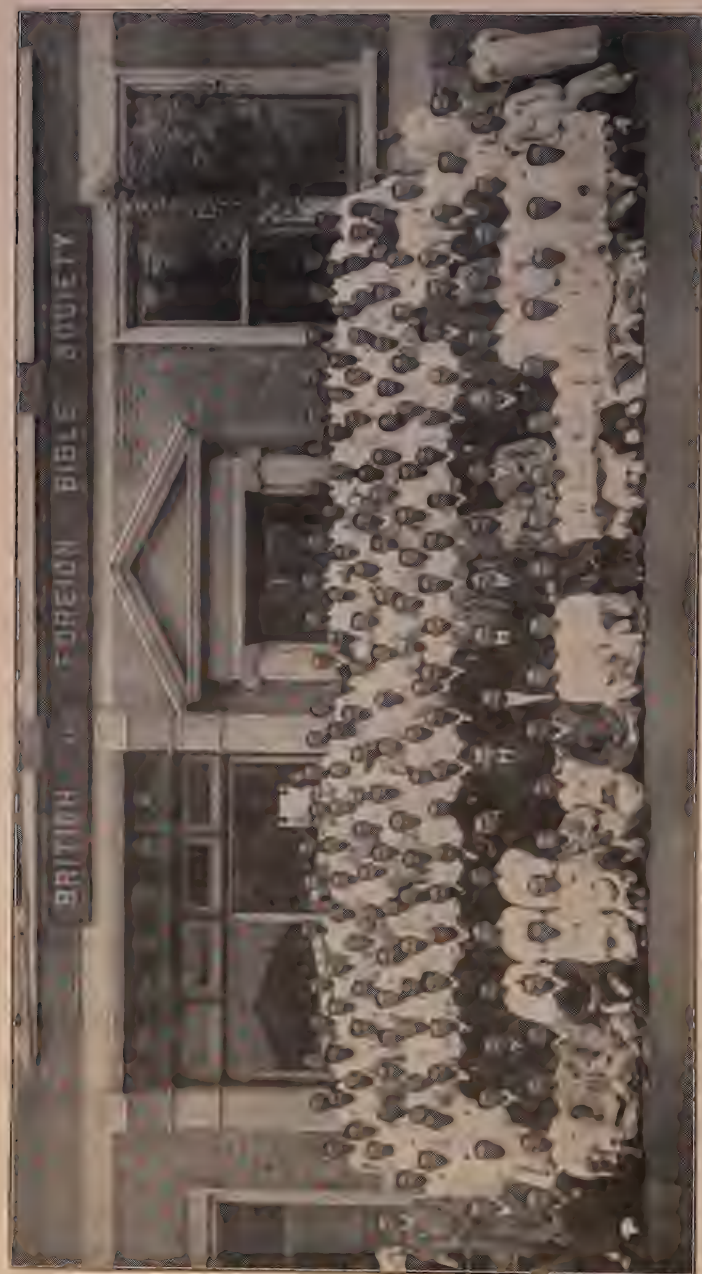
Two or three services a day were held on the Japanese side. The numbers were not so large as in the Korean meetings, but considering the percentage of Japanese among the crowds outside, the congregations were not disappointing, and the results were good. All the Japanese churches in Seoul participated in this campaign. One important feature was the visit of the Rev. S. Kimura (the Billy Sunday of Japan) who spent three days in Seoul and conducted services at the Evangelistic Hall.

Cinematograph Services for Koreans were held each weekday from 5-6 p.m. and 9-10 p.m. Films on "The Birth of Christ," "St. Paul," "The Feast of Belshazzar," "Missionary work in India," etc., were shown. A charge of two *sen* admission was made to help defray expenses of Electric light, etc., Free admission to the afternoon service was given to students, and the K.R.T.S. presented each one with a copy of "Our God and His Universe," a booklet specially prepared for students.

The number of people who have been directly or indirectly influenced by this campaign will never be known. Already encouraging reports are coming to hand. People from every province in Korea found their way into the enquiry rooms. The names and addresses were forwarded, as soon as possible, to the nearest church to the address given, and one missionary from the South of Korea reports that some of these new believers called on him before he had time to visit them and are attending the Church Services. In some







A VISIT OF THE BRITISH AND FOREIGN BIBLE SOCIETY'S CORRESPONDENTS TO SEOUL.

cases where there was no church within ten or fifteen miles they were advised to try and start one, by providing a room for meetings, and getting a preacher from a neighbouring church. One gentleman who resides in the largest house in a village of three hundred houses offered to loan it for meetings if a preacher could be sent. Several who live in villages where no group has been formed have promised to do what they can to start one. While we remember that these are only promises of men and probably some will think no more about it, others may carry the seed to the distant villages, where a rich harvest may be the result. This is the time of seed-sowing, and the Master has commanded us, "In the morning sow thy seed and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

A missionary who is working in the north of Korea informs us that a great impression has been made on the minds of the people in the country villages who have visited Seoul and the Exhibition. To find a large tabernacle just outside the Exhibition grounds, and services continually in progress without let or hindrance from the officials, has given them a different opinion of the Jesus Doctrine Church. Many of them had scarcely seen anything outside of their own village, and in many of these places the church consists of a very few people who meet together for worship in a Korean house.

Of course, hundreds who registered their names may never be found. Although very careful and faithful work was done in the enquiry rooms many left with very little knowledge of what it all meant. However, an expression of a desire, or, at least of a willingness to believe has been given. It may be but a spark, but the Holy Spirit is able to fan it to a flame. We believe that church workers throughout the country will leave no stone unturned to help them into the fuller light of the gospel.

THOMAS HOBBS.

## A VISIT OF THE BRITISH AND FOREIGN BIBLE SOCIETY'S COLPORTEURS TO SEOUL.

For several years we have been getting the colporteurs of a Mission Station together for Conference and for united aggressive campaign work. We felt that something more was needed to complete the organization and to give the men the feeling that they were a part of a great Society. In the early summer when we learned what plans were being made by the authorities to encourage attendance at the Industrial Exhibition to be held in Seoul from September 11th, to October 31st, we felt that the opportune time had arrived to arrange for a conference with the colporteurs working in the Agency. After consultation and correspondence with a number of missionaries who superintend colporteurs we issued an invitation for the colporteurs to come up to Seoul from October 1st, to



8th, for conferences on Bible work and to see the Exhibition and city, believing that all would be helpful to the work in days to come.

One hundred and seventy-two men responded, among them being men from Quelpart and other islands in the South and from as far north as Kando in Manchuria. It might be stated as an indication of progress that although so many men came from places far removed from the centres only six of them wore the native hat and there was not a man who dressed his hair in the topknot style.

Many of them had never seen any of the modern means of locomotion and to travel into Seoul on trains, see electric cars, horse drawn carriages and motor cars running hither and thither on the main streets of Seoul was indeed a new experience. The visits to the Exhibition with its large display of exhibits of what hand and brain can do was both interesting and instructive,—the effects of which can never wear off.

The meetings were held in the Seung Dong Presbyterian Church, kindly placed at our disposal by Rev. C. A. Clark, D.D., and his session.

Each morning at nine o'clock a meeting was held when addresses were delivered on :—"How we got our Bible," by Rev. H. G. Underwood, D.D., L.L.D., "The Prayer Life," by Rev. E. M. Cable; "The Importance of Bible Study," by Rev. E. W. Koons; "The value of reading," by Rev. J. S. Gale, D.D., "The Colporteur as a Personal Worker," by Rev. C. A. Clark, D.D., "How the Colporteur can take care of his body," by Dr. O. R. Avison.

One day, after the morning session, was given up to colportage in the city when 2,000 volumes were put into circulation. Another day was given to the work of the Union Evangelistic Campaign, which is being conducted during the Exhibition, when the names and addresses of 466 persons were taken in the inquiry rooms.

Another day was given up entirely to addresses and conference on Bible work when the following were discussed :—The Colporteur and the use of Scripture in his work; The Colporteur in his relation to the churches; The Colporteur and the use of his time, especially on rainy days; The Colporteur in his use of travelling expenses; The sin of padding reports; The giving of the most suitable books; Barter,—the giving of the books in exchange for grains or other things when money cannot be paid for them. A good deal of this must be done because of the scarcity of ready money but it has to be very carefully done in order not to give the people a wrong impression.

The Social side was not lost sight of for in assigning the men to the boarding houses we allocated them so that the men from the north would meet men from the south and from the west, from the east and the islands of the sea, and in this way, besides getting acquainted with each other, they could exchange experiences for which several evenings were free.

One interesting event of the week was when a prosperous Christian business man, Min Kang, invited the colporteurs and staff, with some other Christian workers, to dinner at one of the best Korean restaurants

in the city. Before dinner a pleasant hour was spent in listening to some tales told by gifted story tellers who were found among the guests. There was surely enough fun in this to make the men forget for a time the loneliness and hardships they endure in the prosecution of their difficult and arduous labour. When the dinner was over the two hundred and fifty guests again took their seats in the reception hall, "after dinner" speeches became the order of the day. The speeches were mainly brief but all expressed their appreciation of the thoughtfulness and kindness of the host.

At the close of the week the men started for their homes, with broader minds, a better conception of what the government is doing for the development of their native land, a better knowledge of what their work is and a greater zeal for getting the Book into the hands and hearts of their countrymen and a deeper consecration to the God whom they serve.

HUGH MILLER.

## CHRISTIAN FESTIVITIES AT SEVERAL MISSION STATIONS.

### I.

#### A CHRISTMAS I HAVE KNOWN IN CHINJU, KOREA.

Suddenly into one's dreams steals an unutterable sweetness—the memory of all the Christmases one has ever known. One could almost think the singing real: "*Hark!* the herald angels SING GLORY to the new born king!" Then with a start one realises that it is real—that out there in the white world of moonlight and snow people are singing, singing your childhood's hymns. Unconsciously you rise to greet it, but, stung by the winter's cold, sink back into bed. Outside the voices continue, not only steady but exultant in that cold! till the tale of carols is ended. No other singing I have ever heard has so filled my heart with gladness. Throwing the window up to call one's thanks, one is just in time to hear the sharp scuffle of shy school girls seeking shelter round the nearest corner. Could not our boys' schools be made to yield, with practice, a sufficient number of carollers to send where the girls can not go, through the city, town, or village where they live to the homes of the believers, that their first thought on Christmas Day may be of Him who is the heart of the World's Joy?

At eleven o'clock all meet in the garlanded church for prayer and praise. Then as many as can repair to the Hospital to sing to the patients and to share with Father Christmas and the hospital staff, the joy of giving out the Christmas gifts. With persuasion the tiniest and most frightened child can be made to stretch out his hand for his wonderful plaything from that most resourceful tree.

At midday the men and boys meet for a common meal in the boys' school, the women and girls in the girls' school. The expenses



of this are met jointly by Koreans and foreigners. In places where the number of believers is small it is a great mutual encouragement to have such a gathering.

The girls' school and boys school Christmas trees are booked for separate evenings to enable parents to be present at both. The boy's school gives a dramatic representation of some Biblical story—the Prodigal Son, Israel going out of Egypt—and so on—the results of these are seen after many days when that particular lesson occurs in the Sunday School syllabus and the oldest and dullest vividly recall its details.

One feature of the girls' school Christmas tree was the number of gifts for the parents—articles of needle work made in the day school sewing class, a complete surprise to the recipients and a rare delight to the donors.

Either on Christmas or on Boxing day afternoon the compound is divided into two camps, in one of which the men and boys disport themselves while in the other the babes and their sisters, mothers, grandmothers and most aged relatives join enthusiastically in every sort of game. The egg and spoon race for those over sixty is my personal favourite: the laughter, the energy, the mutual encouragements, the frequent disasters to those of fewest teeth, the sidling gait of those determined to win, the shouts of the little children—all go to make up a picture to which Dickens alone could do justice.

The foreigners scarce have leisure so much as to eat and so postpone their festivities to the less popular Western New Year.

## II.

### CHRISTMAS AT SYEN CHUN.

Syen Chun has various ways of observing the Christmas holiday. The celebration usually begins a week or two before by a grand scramble to train every department of our schools in special music for the occasion. The Sabbath nearest the day is observed by a special service in the churches with a Christmas sermon and appropriate music. On that Sabbath, too, we who are responsible for the Women's and Children's Sunday Schools try to give a Christmas turn to the regular Sunday School, having a Christmas card or bright post-card for each of our thousand or more women and girls.

During the week there are various celebrations. There are two gatherings during Christmas day. In the morning the churches are well filled and are bright with Christmas greens and decorations of gay paper flowers. Then the schools display their musical talent and also their ability to memorize, for often one of the chief parts of the program is the repetition of the scripture relating to the Christmas story. In the evening there is a union service under the direction of the Koreans alone. Last year it consisted of scenes and recitations from *Pilgrim's Progress*.

Beside these church occasions we missionary ladies plan for two programs for the children of the churches at some time during the week,

one for boys and one for girls. We sing and have a Graphophone with some Christmas story told by some of our teachers who can make it interesting for children. At these times each child is given a bag with candies nuts, oranges and popcorn, the gift of our foreign children's Sunday School, a portion of whose weekly collections go for this part of the Christmas festivities. There is always some little gift for each child. In giving gifts we avoid trouble by giving similar things to all of certain classes. The gift is not much, a pencil, a paper of pins, some thread or needles, some thing to remind them of the friends in far-away America from whom the things come.

Christmas afternoon and evening we reserve for our own family festivities. We house-keepers do our best to make the table groan at our station dinner in the late afternoon and after that our children entertain us with songs and recitations. Then comes a tree when we have a real Santa Claus whom some child is quite sure to recognize and proudly identify as "Father." He with the children's help empties his pack and we do our best to imagine we are in the homeland and back in the old homes where Christmas was to us what we are trying to make it for our children, who deserve all the joy and love we can crowd into the day for them.

### III.

#### CHRISTMAS IN SEOUL.

##### A CITY CHURCH CELEBRATION.

On Christmas eve the outside of the church was lined with lanterns, a far less nerve-racking method than when used as interior decorations with a Christmas crowd. Inside, two candle lighted trees were carefully watched by special men.

But these were not half as interesting as a living tree made by boys carrying hemlock branches in one hand and candles in the other. Children from all nations gathered and gave their greetings in their own tongues and sang "Blest be the Tie that Binds." Boys acted out the part of shepherds, wise men following the star, and King Herod with great vim, and the energy used in "Gathering in the sheaves" with real scythes and grain would work wonders if applied to real problems. Between times were songs and speeches by the children and the Christmas story was read anew, and the next week I heard that some who had come merely to be entertained had decided to accept the Christ in their own lives.

##### AN EWHA HAKTANG CHRISTMAS.

There is no wonderful chimney for Santa Claus, no real Santa Claus in fact, no stockings hung on Christmas eve, no turkey dinner—but Christmas is more than these. In Ewha Haktang a week before you may see three or four missionaries in a big room with packages piled in one corner and mission boxes in another, distributing towels, nightgowns, handkerchiefs, etc. on the spread out papers.



The day before Christmas the kindergarten chairs are placed around the tree in the chapel. The children can see only the candle-lighted tree trimmed with chains that they have made, strung with popcorn, hung with dolls and bags, and surrounded with bundles. But to us their faces are the brightest, happiest things in the room. The little folks play some kindergarten games, and tell stories and then comes the wonderful moment when each child walks around the tree all alone and picks out the very nicest doll or toy there is.

To be awakened by music is an every day occurrence at Ewha but to be awakened by Christmas carols sung by fifteen of the older girls is something we look forward to every year. They go from hall to hall and then to some of the nearby mission houses.

Morning service at church is followed by a special dinner. After supper the tree is lighted again and the big girls come in. They prepare a short, simple program and then without the aid of any special costume we play Santa Claus and distribute the presents, and the entertainment at the church closes the day.

OLIVE FAWCETT PYE.

#### IV.

#### HOW CHRISTMAS IS OBSERVED IN SONGDO.

Of all the seasons, this is the busiest, cheeriest and most joyful of all the year. Everywhere among the Christians there is joy, happiness and good will toward all.

The school girls, in the early down, sing Carols at the different schools and homes of the missionaries. Each school has exercises consisting of songs, drills and readings, in the school chapels, to which their parents, relatives and friends are invited. The house is full to over-flowing as well as the doors and windows.

The churches usually have two programs, one is given at night and is for the entire church, while the other is for the children of the Children's Sunday School. At this entertainment, both girls and boys take part in appropriate songs, marches and motion songs. A tree glittering and shining with tinsel and candles, occupies the center of the pulpit. From the four corners of the room bright colored flags and red lanterns form a brilliant canopy. At the close of the program, a large box is placed in front of the tree. The children march around this and each one deposits a small bag of rice or money as their offering. This is used for the poor or for other worthy purposes.

There are few gifts, if any at all, and these usually consist of a tablet or lead pencil. But every child receives a bag of cakes and candy, which gives as much joy as if he had received many gifts. The true spirit of Christmas is manifested here and all is in keeping with the Birthday of the King.

LELLIE REED.

## V.

## CHRISTMAS AT CHAIRYUNG.

First. When we came here there was no knowledge of Christmas and for a number of years we foreigners got up the program and decorated the church. Gradually, the Koreans have taken the responsibility of getting up the Christmas program—but we foreigners always attend and help in training the children in their parts. Last Christmas the Koreans practically ran the whole service. One feature of our service here is that we always have the Christmas exercises came the thought of giving and on that day the people bring gifts for the poor—rice, millet, vegetables, clothing and money. The service, usually, is at 10 a.m. but lasts until 12 or 1 o'clock.

Second. The foreigners have usually a small tree for the children and meet by ourselves early in the morning and then in the afternoon have a community dinner.

W. C. WHITING.

## VI.

CHRISTMAS CELEBRATION IN THE PRESBYTERIAN  
CHURCHES IN PYENG YANG.

Until two years ago the same program was prepared for each of the churches in the city. The songs were taught to all the children in the day school and the same recitations were prepared for each of the churches in about the same way. Usually one or two foreign missionaries have worked together with the Korean committee. This method uses the least effort on the part of both the foreigner and the Korean, but this is not productive of the best results. The churches that have put forth the most effort have had the best entertainments. Last year we prepared a short play in which we worked in the whole of the entertainment. This was quite a success in most of the churches, and the spirit of Christmas seemed very prominent. The play together with the songs, all prepared in Korean, can be had at about the cost of production for 20 *sen* a copy, by any one who may care to use it. It seems to me that some one ought to take the responsibility of preparing some \*Christmas programs that can be used by more than the local churches, as a great deal of energy is evidently wasted in preparing programs, especially songs. We have a great number of Christmas songs that I should be glad to provide for three *sen* a copy. We always have church service Christmas morning in Korean churches.

E. M. MOWRY.

CHRISTMAS IN PYENG YANG FOR  
FOREIGN CHILDREN.

For our foreign children we have a tree and an entertainment by the children of the usual Christmas order. But between pieces we have as good a time as we wish being only a big family, and the entertainment

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\* Apply to K.R.T.S. for these. Ed.



being in one of the homes or a home-like room elsewhere. Presents are provided for everybody. They are suited as far as possible to each recipient so as to provide the maximum of fun. The family presents of course are not given at this time, but on Christmas morning in the several homes. The performance usually closes with refreshments—sometimes light and sometimes heavy depending on taste of hostess; but with us ice-cream lovers it nearly always includes that dish. It is always a very happy time for all. It is held usually in the afternoon before Christmas so there is time for preparation in the home afterward. You see from the character of this that it is hasty-pudding and not plum at that.

Wishing you a Merry Christmas.

Sincerely yours,

W. E. SMITH.

## A CALL TO PRAYER.

Rejoicing in the fact and praising God for the great blessing that has come to the Korea Missionaries and to the Church of Christ in Chosen through the prayers and Bible studies of the last Christmas Season,—the committee of Federal Council would again call upon all missionaries of whatever denomination, in every station in Chosen, to plan for a four or five days special prayer and Bible Service during the coming Christmas Season as was done last year. As far as practicable let the missionaries of the different missions unite in this service.

Let us particularly pray for a special outpouring of the Holy Spirit upon the missionary body, and upon the Church of Christ in Chosen. That we may individually realize the presence of Christ in our hearts, and the power of His Spirit in our service; that our lives may be more nearly conformed to that of our master, and that the whole church may be brought up to a higher plane of spiritual life, and consecrated service; that our own devotion may be more pure and unselfish and that the Christian Church of Chosen be not only kept from the sin of greed and worldly mindedness, but that there may be a returning to their "first Love" and to a new and fresh zeal in witnessing for Christ.

W. L. SWALLEN, For the Com.

## THINGS KOREAN.

### CATS AND THE DEAD.

About two centuries and a half ago a boy, who later became the great scholar Sa Cha, went to bed one night after a hard day's work on his Chinese. He had not been asleep long when he awoke with a start. The moon was shining in at the window and dimly lighting the room. Something was moving just outside the door. He lay still and listened. The door swung, of its own accord, and a tall black object came gliding into the room and took its place in the corner, silently. The boy master-

ed his fear and continued gazing into the darkness at his ominous visitor. He was a very strong minded lad and after a while, seeing that the black ghost made no movement, he turned over and went to sleep. The moment he awoke in the morning he turned his eyes to the corner and there stood his visitor, still. It was a great black coffin standing on end with the lid nailed on and evidently containing its intended occupant.

The boy gazed at it a long while and at last a look of relief came over his face. He called in his servant and said,—

“Go down to the village and find out who has lost a corpse.” Soon the servant came running back with the news that the whole village was in an uproar. A funeral had been in progress but the watchers by the coffin had fallen asleep and when they awoke coffin and corpse had disappeared.

“Go and tell the chief mourner to come here.”

When that excited individual appeared, the boy called him into the room and, pointing to the corner, said quietly,

“What is that?”

The hemp clad mourner gazed in wonder and consternation. “That? That’s my father’s coffin. What have you been doing? You have stolen my father’s body and disgraced me forever.”

The boy smiled and said, “How could I bring it here? It came of its own accord. I awoke in the night and saw it enter.” The mourner was incredulous and angry.

“Now I will tell you why it came here,” said the boy. “You have a cat in your house and it must be that it jumped over the coffin. This was such an offence to the dead that, by some occult power, the coffin, corpse and all came here to be safe from some further insult. If you don’t believe it send for your cat and we will see.” The challenge was too direct to be refused, and the servant was sent for the cat. Meanwhile, the mourner tried to lay the coffin down on its side, but, with all his strength, he could not budge it an inch. The boy came up to it and gave it three strokes with his hand on the left side and a gentle push. The dead recognised the master hand and the coffin was easily laid on its side. When the cat arrived and was placed in the room the coffin, of its own accord, rose on end again, a position in which it was impossible for the cat to jump over it. The wondering mourner accepted the explanation and that day the corpse was laid safely in the ground. But to this day the watchers beside the dead are particularly careful to see that no cat enters the mortuary chamber, lest it disturb the peace of the deceased.

*Korea Review.*

#### A SERMON ON A BOTTLE.

The Korean sorcerers professes to catch the evil spirits that have been troubling a sick person and to compell them to enter an earthenware bottle. Does that not recall the Arabian Nights to you? How true that “The East is East” as soon as you cross that narrow channel for which the Allies are fighting. This bottle is corked up and tied with a straw rope twisted towards the left instead of to the right, as is common.



No spirit can escape when tied with a left handed twist. The bottle is then deposited under some Devil tree supposed to be the dwelling place and shrine of an evil spirit.

The missionary had long wanted one of these bottles had offered a reward for one providing the seller proved it contained a spirit. At last the coolie who carries the cot and food boxes from church to church brought one in, at the end of his days journey, tied to his load.

The villagers had gathered to see the missionary arrive. Yi took the large black bottle from the load, held it up to the wondering gaze of the crowd, waved it with an even motion and said: "See how foolish you are. This is the steady way in which the sorceress waves it before she puts the spirit in." Now shaking it violently—"this is the way she shakes it after she inserts the spirit and you think you hear the spirit. You are afraid to open her bottle to see what makes the noise. Now watch." With this he drew the straw cork and poured out a handful of broken porcelain and tile-black and white.

"Now see how foolish we all are before we believe in Jesus. But he sets us Christians free from the foolish fear of the spirit and from slavery to the sorceresses."

F. S. MILLER.

#### KOREA! MY NATIVE LAND.

O land of noble mountains  
And rich, far-reaching plains,  
Of burnished golden sunlight  
And cleansing crystal rains,  
Of pearly mist at dawning,  
Daylong, of shimmering green,  
With sunsets rose and saffron,  
And nights of starry sheen.

O new Earth and new Heavens!  
You need no fairer be,  
If each free wind but breatheth  
Of God's own liberty;  
If faith, like rockbound mountains,  
Points ever to the skies,  
And heavenly love like sunshine  
A flood of glory lies.

Oh native land, I love thee  
In God's own beauty drest!  
Oh native land I dream thee  
With all God's glory blest!  
O! Sun of Righteousness arise,  
With wings of healing balm!  
And bring God's perfect peace upon  
Our Land of Morning Calm!

A MISSIONARY.

## NOTES AND PERSONALS.

## A RED LETTER DAY.

The 20th of September was a red letter day in the history of the Australian Presbyterian Mission. The Annual Council Meetings, held to be "the best yet" by most of us, were just happily over and nearly every member of the Mission was able to come up to Fusanchin from Masanpo, on the Monday, and rejoice with us.

Miss Nivin, for eight years an educational and evangelistic worker here, was joined in Holy Matrimony to the Rev. A. C. Wright, just permanently appointed to Fusanchin. To the great joy of the Fusan folk we were not losing 레부인 after all.

The ceremony took place in the Women's House the Rev. J. N. Mackenzie conducting the service. Miss Menzies, the Mother of the Mission, gave Miss Niven away, the Misses Scholes and Alexander were bridesmaids and Mr. Watson best man. Thus, for the first time two of our Mission were married in Korea and the representative Koreans, present, were keenly interested. Miss Niven's very pretty gown was admired by all.

At the close of the ceremony the company adjourned to Mrs. Mackenzie's home where the wedding breakfast was partaken of, the toasts honored and the bridal cake cut. The evening passed all too quickly and at the train the representative gathering gave, in showers of rice, the good wishes of all the Stations. Indeed, so much enjoyed was the occasion that it was moved and unanimously carried that a similar function be observed annually.

M. L. ALEXANDER.

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Rev. and Mrs. V. R. Turner have a son, Benjamin Ligon, who was born in August.

Dr. and Mrs. Earl Anderson of Choon Chun, have a new daughter who arrived the latter part of September.

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The Annual Meeting of the M.E. Church Mission, South, was held in October in Songdo and is said to have been of more than usual interest. The following are a few items of vital interest. Miss Allie Gray who has recently arrived in Korea has been stationed at Wonsan for language work this year. Rev. and Mrs. V. R. Turner and family have been moved from Wonsan to Songdo; Rev. and Mrs. J. W. Hitch and children and Miss Bessie Oliver have been changed from Choon Chun to Seoul while Rev. M. B. Stokes and family have passed from Wonsan to Choon Chun.

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Rev. M. B. Stokes and family, Dr. W. T. Reid and family and the Misses Edwards and Buie have returned from furlough.

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On account of her father's illness Mrs. Bruen and two children left Taiku and Oct. 14th and sailed on the *Shinyou Maru*, Oct. 23rd. Mr. Bruen will tarry in



Korea until next Summer when he expects to rejoin his family in the United States.

We are glad to announce that William Jeremiah Scheifley who arrived in Seoul, August 30th, to serve at Severance Hospital not only to instruct students in the theory and practice of dentistry but, as far as possible, to make the teeth of all comers new and the defective effective either by filling or by substitution, may be found by all sufferers in full swing at his rooms in the Severance Hospital.

Among the worshippers at the Union Church service in Seoul, October 17th, were Dr. Sturge and Rev. K. Miyazaki. The mission of these two brethren was certainly unique, they having been deputed by the Japanese of the Pacific Slope of the United States of America to present, in their behalf, to their Emperor a copy of the Bible, in four volumes. It is needless to say that these books, in material and workmanship were as perfect, in every particular, as "art and man's device" could make them. The crowning fact is that this gift was graciously received by His Majesty which, in view of the fact that only fifty years ago Christianity, in Japan, was believed to be "an evil religion" so that to either read or believe it was forbidden under penalty of death, is certainly a striking demonstration that our world moves onward in more senses than one! May the God of the Bible "Who hath made of one blood all nations of men" bless this great Empire and its Emperor in every way.



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